585 distributes invitations, offers his occupational services in matters of haircutting and shaving, and at the wedding itself, at the time of important rites during the night, holds a lighted torch. The potter supplies the large quantity of earthenware needed for the different [533] rituals as well as for cooking. No marriage ceremony can be performed without the essential instrumental music played by the Madigas. The carpenter has to make the marriage-post, and other wooden fixtures as well, if they are required. The marriage rites require small payments to these occupational castes in the course of the ceremony itself. At the completion of the ceremony, depending on the means of the family, they are paid once again for their labours.

586 Divorce and widow re-marriage are allowed in all castes
587 except the Brahmin and the Komti. Divorce or 'driving away the wife' is not very common. In the 380 marriages studied by us there were only 79 cases of desertion and divorce. In all such cases the elders, the village council and the caste council intervene and the parties involved in the dispute have to abide by their decisions.
595 Brahmins do not conduct the re-marriage of widows. Polygyny is permitted among the Hindus; but it is rare. At the time of our investigation there were only seven polygynous Hindu homes in the village.

●584 Among the Muslims the standard marriage ritual prescribed by Islam is adhered to with some regional and local variations. Marriage negotiations are initiated by the boy's people, and when they are successful a date for the *nikah* (rites of marriage) is fixed
585 by them in consultation with a Muslim marriage priest. Four days before the actual wedding preliminary rites are started. The ceremony opens with the rite of *manjah* in which the womenfolk of the two sides grind turmeric in their respective homes, and playfully throw turmeric and coloured water on each other in their separate groups. On the second day the groom's people go to the bride's home with gifts for her. These gifts include jewellery, clothes and bangles. The bride is then garlanded by a responsible person from the groom's side; and a little later, with her mother's permission, *missi* (a thick black paste) is applied to her lips and teeth. This symbolizes the actual beginning of the wedding rites. On the third morning, the bride's people (with the exception of her mother) go to the groom's place. They take presents for the bridegroom, and he is garlanded by a younger sister or cousin of